



IN HIS NAME

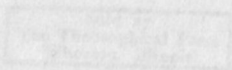


IN HIS NAME

BY THE SAME AUTHOR

THE
CHRIST AND BUDDHA
IN HIS NAME

I Promise
Is and Is-To-Be
Offering
Release
The Wonder Child



BY THE SAME AUTHOR

GEM SERIES

Christ and Buddha
Flowers and Gardens
What We Shall Teach
I Promise
Is and Is-To-Be
Offering
Release
The Wonder Child

IN HIS NAME

BY

C. JINARAJADĀSA



1951

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O. JINARAJAN

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TO
THE MASTER KOOT HOOMI
FROM HIS LOVING SON

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FOREWORD

To W. H.

WE met only for an hour, but I felt from the moment I saw you that I had a message to give you. What that message is you will find in the following pages.

You have come to a point in your life when you feel you cannot any longer be fully of the world. You are established in an honourable career, and you know that time will bring you success and ease. But

already you feel that you cannot work for success alone. You feel you must be an idealist in your profession, and be loyal to the ideal you see, even though it means suffering and humiliation. You are in the position that hundreds are in to-day, but you are different from them, in that you believe that the ideal which compels your obedience is not a thing of your imagination, but the first glimpse of a Personality whom you would like to call the Master. You feel that if this Master really exists and you could know him, then you could be utterly true to him in every way, regardless of what comes. You know further that you cannot seek this Master by retiring into

some monastic seclusion, in order that by meditation and contemplation there you might commune with him. You are not free to consider your welfare only, for there are those depending upon you for their needs. For their sakes you know you must engage in a worldly career. But while you are so engaged, you would like, if it be possible, at the same time to serve the Master in some way. It is because there is such a way that I write these pages for you, and for others who are opening their eyes to those higher human possibilities which you have already seen.

Each human soul has some message to give to every other human soul,

and what I write is my message to you just now. It is not mine in reality, for it came to me from other human souls, and I am giving to you as a brother what others as Brothers have given to me.

C. J.

Taormina,

1912.

THE REAL AND THE UNREAL

YOU who desire to find the Master must be in more ways than one in the world but not of it. At the outset you should know what is the real and what the unreal.

The universe we live in is one vast manifestation of the Logos, and so in a sense there is no such thing as the unreal; yet nevertheless the expressions of that Logos vary, and we pass from expression to expression as we grow. We grow out of one phase after another, and the moment we are capable of living and acting in a higher phase, the real is for us

this higher and the unreal what we have outgrown.

This applies especially to you, because though you live in the world, you have outgrown it, and are capable of life and action in a higher world. That is why you are an idealist, for idealism is the determination to identify yourself with the world above you and not with the world in which you live. Those who seek the Master must be idealists, and that means more things than can be discovered in a lifetime. But for the next step before you, idealism means this.

You must recognize that henceforth what is important to you is not the world around you, but the

thought you make of that world. That is partly true of everybody already, but you must cultivate that sense, so that you live consciously in two worlds all the time. One is the world of daily occupations where you are mingling with men and fulfilling certain duties and obligations; the other is this same world, but seen through your imagination, and full now of hopes of the realization of dreams.

Men make the greatest of mistakes in thinking that their hopes of happiness and the dreams they build out of life are only phantasies, and have no substance to them. In reality, those hopes and dreams are the first glimpses we gain of the *real*

world ; it is for us an unreal world, this of daily occupations. Not that the unreal world is not still necessary for us ; but now its usefulness is dependent upon the real world into which we have grown.

The real world is always about us, but it is only now and then we get glimpses of it, when in serene happy moods we build castles in the air. The world of reality is like the atmospheric pressure round us, which we feel only when we make a vacuum ; when we step out of ourselves, then the real world steps in. Your life is beginning now in that real world, and that is why you are seeking *something*. That something is the highest in you, which is

a part of God. It is God in you who makes you dream dreams of unselfish actions in loving, in offering, in creating, in helping. Each unselfish thought and feeling is a window through which you look into your real self.

For an idealist, material forms exist only to body forth ideas. Ideas are units of Reality which connect the facts of a world in which we play out a drama of evolution. Each such unit is infinitely developable, and is like the numeral 1, which put before a row of zeroes makes out of them millions and billions. True ideas are not created out of "facts"; they have an existence of their own, and possess their intrinsic standard of validity. This thought must be

clearly understood, for upon it now depends everything in life for you.

People in general arrive at ideas only as the result of the exercise of their five senses. They believe that their conduct must be regulated only by what those senses report, and they consider that an idea which originates in some other way has no validity as a true idea. It is here that you must distinctly be not of the world. You must feel that the senses are only your tools, mere servants and not masters. They must have no more right to contribute to the building up of your real world than you care to allow them; and how much you shall allow them is one of the things you have to learn.

Be specially on your guard against what people call "the value of facts". Facts are truths, when scientifically established, though that is a difficult process even for trained scientists. Reverence a fact whenever you see it, because it is an expression of the Logos. But while a fact is one expression of the Logos, the value you are to give to it belongs to a higher expression; to you now a fact is of the unreal world, while its value is of the real. Ideas henceforth are more important to you than "facts".

Every idealist is a builder in the real world. The structures he builds with his hopes and dreams are stable or transitory, in proportion as his

thoughts correspond or not to actualities. To begin life in a higher expression of the Logos, we must have been true in our measurements of the lower; the more the mind is trained in careful observation by means of the senses, the sooner is life possible in the ideal world. Train the senses to report truly the lower world, and thought ceases to be fanciful and begins to be creative; note sense-impressions, but stand apart from them, and imagination begins to build true to the higher expression of the Logos, which is henceforth the soul's field of action.

Whenever imagination builds, its structures correspond to realities;

and it matters not at all out of what particular material you build. The material may be the human affections, religious devotion, longing for wisdom or artistic aspiration. What matters is the size and beauty of the building. It may fade away to you because you are no longer capable of dreams; or it may happily be that as your imagination grows you build structure after structure, each vaster and more beautiful than what went before. Whether it lasts for a few hours or days, as when a child's day-dream builds it, or for an age, as when all mature powers of heart and mind are dedicated to an ideal, that building is not untenanted. While it lasts, there abides in it Someone

who looks at the dreamer and inspires him to build more beautifully still.

There is in the whole universe but One Person, and it is He who dwells in your ideal structures. You and I and the millions round us think that each is a person and that he is separate ; but the whole happiness of life comes in getting free from this delusion. We cling to our personalities as though we could not exist without them ; but you, who know of art, have you not felt the rapture of forgetfulness of self in feeling yourself one with some creation of your artistic instinct ? Have you not felt, when listening to Beethoven, that you had ceased to

be a person and were only an indescribable Wonder listening? Have you perhaps felt, when the wind greeted you by the sea, that you had left yourself behind and were only a pure delight flying with open arms to meet Delight itself? In our highest moods, we know by experience that happiness means breaking through the limitations of the "I". There is in the cosmos but One Person, and we live but to discover Him.

He is yourself, for you are an expression of Him. But you cannot see Him as He is; His light would blind you and make you dumb. That is why for love of you He moderates His light, and looks at you through

the faces of those you love ; you love them for His beauty in them. He helps you to discover the lovable in them that you may know of His love for you.

More of Himself He shows in those castles you build in your ideal moods ; more still of Himself He will show you in your Master. That is why as you grow in idealism you shall always find your Master, for the Master it is who will guide you out of the unreal world into the real.

THE MASTER

AGES before you know your Master, he has known you, watched you, encouraged you. He has shone on you as the sun shines on flowers, and all unknown to you has helped you to grow. When God looked at you through your dream-structures and whispered courage, the Master was there too, for he is one with God. It was the Master who guided you in your building. When you dreamt of yourself as the ideal lover or the ideal saint, as the ideal philosopher or the ideal philanthropist, it was

something of what he is that you saw with your imagination. That is why the dream seemed so beautiful, and the only reality in the world. An ideal is the first glimpse of the Master.

Though one with God, the Master is yet a living person, of flesh and blood. Long ages ago he stood where you stand now, and he endured trials and underwent suffering as you do to-day. But he has come to his goal. He is now a fuller expression of Divinity than any wife or child or friend you love. He is for you the Gate to God. It is his appointed duty to lead you to God, as it is your unrenounceable privilege to be led by him.

Some day you shall see him face to face, and be certain of his existence with your outer senses as now in your inmost self you know him and revere him in the inner and real world. But even though you see him and hear him and touch him as you do your fellow men, you will know but little of him, unless you can live in his world. The Master lives his larger life in the world of ideals; you must rise to his world to know him as he truly is. And if through your ideals you can rise to his world, it matters not at all whether you know him or not with your outer senses. For you, the senses are of the unreal world; what the heart whispers is the most

splendid of realities. A candle will not burn without air, but see how the electric light gleams all the better for absence of air ! So it is now with you. You are no longer dependent on the senses, for within you is what is surer than sense, the power to contemplate an ideal.

You have already seen the Master ; he was present in every ideal you have had. You shall know more of him now, if you will help those he loves.

He loves all men, and is ever seeking to express his love in wider and wider circles, and from as many new centres as possible. You say you are seeking the Master ; far rather is he seeking you, in order to make you a

centre, from which he can ray out his love to those with whom you shall come into contact. Make it easy for him to use you as a centre, and of a surety he will be with you.

How, you ask? By using every faculty you have to make life easier and happier for those about you. "Do good works in his name and for the love of mankind"—thus replied my Master when asked how an aspirant could find his Master. Every day and every hour of the day, plan to make another's burden lighter for him to bear, and say softly to yourself, "In His Name".

Understand also what the Master is *now* doing for the world, and what further he has planned for its

welfare, so that you may help him in his work. He is one with men as he is one with God ; he knows the Divine Plan which intends happiness for all, as he knows too how far we are still from its realization. Every instant he is at work, to bring that realization nearer and nearer to the millions he loves. To co-operate with the Master, you must know God's Plan ; and in proportion to your understanding of that Plan, he will reveal to you in what ways you can help him.

GOD'S PLAN

"GOD'S Plan is evolution"—thus spoke my Master. Something of what evolution is you will find in the facts collected by science to-day. But you will fathom their meaning only as you recognize three fundamental facts. They are: (1) that life is everywhere; (2) that life never dies; and (3) that life evolves.

Life is everywhere. There is no dead substance, and the rock which seems to your eyes lifeless is alive with a kind of life which you cannot see or feel. The life of the plant, of

the animal, of man, is evident to your senses, but it is not different in kind from that invisible life which exists in the stone. Nor is there any point in space where there is not life. Above, below, around and within, there is One Life pervading all things, and that Life is one expression of the nature of God.

Life never dies. We live in a world of change and death, and it seems to us that all things must die. Nature seems one grim tragedy of mutual slaughter. But this is not so. Change and death are inevitable wherever there is form, but change and death occur only in order that life may live more fully than before. Each living thing has a dual nature,

as a form built out of substance, and as a consciousness which does the building. Death affects only the form; the consciousness which held it together persists after death, rooted as ever in God. "There is no death" is the joyous cry of nature, could you but hear it. The rose that withers at the end of the summer day still lives, though its petals have fallen to earth; it will reappear next summer clothed in petals more perfect still. The animal that falls a prey to its enemy returns once again in a stronger and more evolved form.

Life builds forms only in order to live a fuller life thereby. As soon as the form hinders the coming of

that fuller life, it is cast aside and resolved into those elements out of which life once built it. Ever as forms die, the life in them persists indestructible, for it is a part of the One Life ; later under divine guidance, it will return and build forms once more.

Life evolves. God, who is Power, Beauty, Wisdom and Love, desires that all things created by Him shall partake of His nature and rejoice with Him. So He pervades with His life the universe He has brought into being. It is through that life that He wills to reveal Himself to His creatures. So He has implanted in it an instinct of unfoldment that we call evolution.

It is this instinct which builds out of matter forms in various stages of unfoldment. The life of the mineral reveals a little of God, the plant a great deal more; more still does the animal reveal, and man most of all in visible nature.

There is no more inspiring study than this process of unfoldment. Study chemistry, and already you will gain some idea of the wonderful building of atoms into molecules, which makes possible the life in organic and inorganic things. Each part of that building is guided by God; each new grouping of forces reveals something more of His nature. Pass to a later stage and see how beautifully He builds His

minerals, with what grace and rhythm He plans, so that His nature shall be further revealed. Study botany, go out into the fields and forests and look for yourself, and above all try to feel their life, and you will understand how much more of Himself He has revealed to you. Study zoology, note the structure and habits of the myriads of forms which are the animal kingdom, and above all understand and love animals, and you will realize how one more veil has been lifted, and how much nearer you are to God. Look into the hearts of men, and long to share their burdens, and you shall see God nearer still, and know too that you are one with Him.

In all this indescribably wonderful process which is evolution, there is one part you should clearly understand—God's Plan for men.

In the life of the animal kingdom, the key-note of evolution is selfishness and self-assertion, for God there is planning the building of forms. He builds forms and tests them to see if they are strong; the weak He casts aside, to be resolved into dust; the strong He so uses that they shall build out of that dust, forms which are stronger still. For as forms grow stronger they can be made more complex, and through complex forms He can manifest and develop in the life, qualities which He could not reveal through less

complex and less evolved forms. The struggle for existence and the survival of the fittest are of His planning. Working through His agents, He selects form after form, type after type, careless indeed of the individual form, but ever careful of the life within it and its evolution. Selfishness is the method by which He evolves life at this stage.

But man is a soul ; he stands apart from all creatures below him. He is a higher expression of God and a fuller revelation of His nature than the life of the plant or the animal. What is suitable for plant and animal is no longer suitable for man. Selfishness built the forms for man, but self-sacrifice must now make men

who are souls into channels for the highest expressions of God.

God's Plan for men is to make them happy. But they can be happy only in so far as they reveal those higher aspects of Him which He cannot reveal in the life of the plant or the animal. For that, each soul must be active, and his action must help and not hinder God's Plan. Men can help God only by self-sacrifice and service.

It is to teach men that happiness comes only through service that God has planned everything visible and invisible. He creates worlds, peoples them with His creatures, raises continents and destroys them, builds civilizations and humbles them to

dust, in order that men may slowly learn this lesson. For He sends souls into earthly bodies again and again, in one land to learn one part of the lesson, in another a second. He guides them to be born now as men and now as women; He sends to each a harvest of joy or grief according to the sowing of good or evil. As masters or as slaves, as teachers, healers, merchants, in a thousand and one occupations in a hundred and one lands, He surrounds them with opportunities to learn this lesson. The rise and fall of nations, the appearance and disappearance of cults and creeds and sciences and arts and philosophies, are so many moves in a game He

plays, so that we may become channels of His highest life.

Selfishness then is the law of evolution for the brute, but self-sacrifice is the law of evolution for men.

THOSE WHO DIRECT GOD'S PLAN

GOD'S Plan, which is evolution, is not a mechanical process taking place in nature. At every step in the manifestation of life, Intelligences are guiding the building of forms, to approximate them to the pattern before them; for there is a pattern made by God after which everything is being moulded.

On this earth, those who carry out God's Will in evolution form what is called the Great White Brotherhood. They stand midway between

God's Life and Love and the life of nature and of man; through them flows to the world the strength needed for its evolution. They work in ways visible and invisible, and it is the privilege of such as so determine to be enrolled under them as their servants and helpers.

On the road to Perfection, every soul passes through the stages of the savage, the civilized man, the idealist, the disciple of a Master, an Initiate of the Great White Brotherhood, to become a Master of the Wisdom. As an Initiate he becomes a member of this Hierarchy that governs the world; as a Master of the Wisdom he directs the work of one of the departments of that Hierarchy.

The world evolves, and humanity with it, under the supervision of the Masters of the Wisdom. They direct the rise and fall of continents ; they guide the struggle for existence in nature, and direct the appearance of the fittest forms, so that life may evolve as swiftly as possible. They are watching and guiding every stage of development in the mineral, vegetable and animal kingdoms, with the one aim of so moulding the forces of nature that they shall swiftly carry out God's Plan.

So too in the life of men, the Great White Brotherhood direct and control everything. They guide men to build civilizations ; they send to each nation those souls through

whom they can give to it such culture as is necessary for its role in the drama of nations. They inspire the unselfish work of preachers and teachers, poets and artists, statesmen and scientists; they use too the selfishness and wrong-doing of men to unbuild, so that later they may build better than before. Every step in humanity's advance is planned by God, and the Great Brothers see to the carrying out of the Plan. They hold in their hands the destiny of the sixty thousand million souls who form our Humanity.

It is God's Will which works in the Masters of the Wisdom. Whoso serves them serves God. The Master whom each idealist will find is an

**Elder Brother of this Hierarchy
which governs the world. Whoso
finds his Master is very near to God.**

THE PLAN OF THE MASTER

IMAGINE with me that there are stretched on a loom millions of threads of infinite length which form its warp ; that each is colourless, but has the capacity of flashing out into any desired colour whenever the woof touches it ; that this woof is an endless thread which as it moves in and out through the warp weaves a design ; and that the design thus woven is after a pattern already made. The millions of threads of the warp are the souls of men, and the one thread of the woof is the

Life of God; the design woven on the loom is evolution, and the pattern after which it is woven is God's thought of a perfected world.

For after a pattern He has made, God weaves His life in and out through the lives of men, calling upon each thread to respond with colour wherever He touches it. In so far as each thread responds with the required colour, the design woven resembles God's thought of the weaving as it should be; where a thread refuses to respond and remains colourless, the design is marred and falls short of what was hoped for by God.

The Master, who is one with God, sees the pattern after which the

design is being woven on the loom. The Master's plan is to aid each man so that, when next the woof of God's life touches the warp of the man's life, the man's thread shall glow with the colour required. For happiness in life comes only from thus co-operating with God.

The work of the Master is in ways visible and invisible. The major part of his work is in the invisible worlds, for the major part of nature and of each soul is in those realms. It is there that he brings down to nature and to man the vitality they need to grow and to evolve. For the Master is not merely a perfected man ; he is a direct channel of God's life. As an electric current of high voltage

which kills may be reduced by a transformer to one of low voltage, till it is harmless and can be used for human needs, so the Master transforms in his nature the inaccessible vitality of God, and transmits it to men in ways assimilable by them. Thus it is that in the invisible worlds a Master continually rays strength on all souls to make them grow, just as the sun shines on all plants and makes them put forth leaf and flower.

From the invisible worlds too the Master helps individual souls. Wherever a man becomes an idealist, he is seen by the Master and helped by him. In the invisible realms, the Master sheds on the man's soul

strength and purity, inspiring him to persevere and to achieve. No man has served his fellow men, in any department of human endeavour, who was not observed by the Masters of the Wisdom and helped by them.

In visible ways also the Master helps mankind. Sometimes, if it is next in the design woven on the loom, he moves as a man among men, giving them laws, teaching them and inspiring them. Thus did Manu and Buddha and Shri Krishna in India; thus did Pythagoras in Greece and Christ in Palestine. Thus once more, in no long time, will many of the Masters of the Wisdom, led by the Christ Himself, be with

us to teach us again, to guide us to salvation.

There is a further way in which the Master serves his fellow men. It is by accepting some as disciples. You who hope some day to be accepted by a Master as his disciple should understand well what are the conditions for such acceptance.

DISCIPLESHIP

RECOGNIZE first that there is no danger or punishment awaiting you, if you do not become the disciple of a Master. Your evolution is in your own hands, and though its speed depends on your efforts, one thing is certain, that you cannot hinder it ; for God has willed that all shall evolve. Nor is your evolution in jeopardy because you cannot believe in the existence of the Masters. Irrespective of your belief in them, they will help you as they help every man of goodwill. But your

evolution will be hastened, if you become the disciple of a Master.

A Master loves all men, but from among the millions in the world he has no special reason to select you as a disciple, unless *you* make the reason. That reason is the likelihood of your being of help to him in his work. For the Master is above all else a Worker, one who each moment is doing God's work. And though to us the force at his command seems limitless, nevertheless it is not so. The force he has for helping the world is limited, and he takes care that, out of the expenditure of every ounce of that force, the greatest possible result is produced to fulfil God's Plan.

To accept a man as a disciple means for the Master a certain expenditure of force on behalf of him. The Master will therefore accept him only if the energy spent on him will produce a greater result than if spent through any other channel. The would-be disciple then must be of such a nature that, when accepted, he will be one who shares the Master's burden, and not one more of humanity whom the Master must bear on his shoulders.

A Master desires disciples, not in order to teach them and make them wiser than their fellow men; he seeks them to make of them apprentices to his work, so that as they grow they may be given more

and more of his present work leaving him free to undertake greater work awaiting him. Acceptance as a disciple by a Master depends upon this sole qualification—the use the disciple will be in the Master's work.

The aspirant who seeks acceptance must first therefore possess some capacity which he can offer to the Master for use. If he is merely a good man, of no positive capacity of heart or mind, he will be of little use to the Master; if he merely seeks release from his own sufferings, or wants to be certain of his spiritual welfare, or desires powers, temporal or psychical, he will hinder and not help. Such an aspirant is yet far

from that place in his evolution when he is worthy to be accepted as a disciple. But if he has some capacity of heart and mind which he has developed in the service of men, and is an idealist who is willing to suffer for his ideals, then he will be accepted, if he will fulfil certain qualifications.

You will find the necessary qualifications explained by my Master himself, far more clearly than I can, in the work he gave to the world through his disciple, my brother J. Krishnamurti. In that gem, *At the Feet of the Master*, the Path before each aspirant is clearly described. Study it, and remember that the Master means exactly what he

says, and that all Masters of the Wisdom require fulfilment of the same qualifications. There is but one Great White Brotherhood, and those are its rules. The Master does not expect of you the perfect development of the virtues described ; but if some day you are to be accepted as a disciple, you must now train yourself in them as though short of perfection no acceptance were possible. You must be strenuous, recognizing each moment as of value, and you must train yourself to be an efficient helper when the Master shall demand your help. There are certain definite stages in the relation you will bear to a Master, if you long to tread the Path, and success meets

your efforts. The first stage is being put on probation.

Probation. That Master of the Wisdom who has watched you in your life as an idealist, and is willing to train you to be his apprentice, will first instruct one of his initiated pupils to bring you to him. While your body is asleep, on the astral plane you will be conducted before him. He will then formally put you on probation. You are not his disciple yet—that comes only after definite acceptance. From the moment of being put on probation, he makes of invisible matter a "living image" of your invisible bodies, a replica which will instantaneously and automatically change

with the change caused in your etheric, astral and mental bodies by your feelings, thoughts, and aspirations. He will examine your living image day by day, to note how far you have progressed towards acceptance.

You may or may not know in your waking consciousness that you have been put on probation by the Master. That matters little, for what matters now, as always, is how you train yourself to do his work. After putting you on probation, he will not specially test you or direct your activities ; he will leave you to your own resources and see how you live a noble and useful life. He will note how you react to

whatsoever your karma brings you—whether you take it as an opportunity to be wiser and more sympathetic to your fellow men, or whether instead you wrap yourself up in vain regrets and longings.

The time that will elapse between this stage and the next depends wholly on yourself. It may last, as is usual, some seven years; but it may be shortened if you strive, or it may be lengthened if you make little use of your opportunities. On you alone depends the length of this period of probation.

Acceptance. When the Master has proved you, and your probation is ended, then and then only you become his disciple. From that

moment, you enter into a wholly new relation to him. In ways you cannot understand, he makes you an outpost of his consciousness. Your nature is linked to his nature, and at any moment when he desires, he can think and feel your thoughts and feelings, and use them in his work. But since the Master will not permit his work to be hindered by thoughts and feelings that are ignoble and selfish, the moment such have part, even temporarily, in the disciple's nature, the Master erects a barrier between his consciousness and that of the pupil. As the erection of such a barrier, however temporary, is so much force wasted which the Master could put to

better use, he will naturally not accept as a disciple one who demands too much attention of this kind. If on the other hand the disciple grows purer and wiser and nobler in every way, the Master then more and more uses the pupil's thoughts and feelings, inspiring him and giving him a wisdom and strength beyond anything he is capable of by himself.

When a man is a disciple, his responsibility is great. But so too are his opportunities and happiness. For if he is earnest and full of dedication the Master will guide him each step of the way. In perplexity he can use the Master's thought as a touch-stone to his; there is never

an occasion when he need hesitate in choosing what should be done in his name. The Master's shield is ever before him, and he goes among men henceforth never alone.

Sonship. The next stage is to be "the Son of the Master". It is here that the Master takes his disciple into a still closer relation to himself. From this time on, the Master renounces his right to cause a barrier between his consciousness and that of the pupil, whenever the latter's dying lower nature shall be temporarily vivified. There is now between Father and Son a bond which can never be broken. Coincident usually with this stage of Sonship, the Master presents his disciple to

the Great White Brotherhood as a candidate for Initiation.

When accepted by the Brotherhood and initiated, the disciple "enters the stream". Thenceforth he is a younger Brother of the Great Brotherhood, a junior member of the Hierarchy that governs the world. On his shoulders now lies the sorrowful burden of humanity ; but in his hands also now lies the power to bless and save.

IN HIS NAME

WHEREVER is matter there is force, and with both is life, and through them all the consciousness of the Logos is flashing. The universe lives His life, and you and I and the myriads around us are cells in His vast Being. Each lives his tiny life, to discover little by little the wonder of the Being of whom he is a part, and the joy of life consists in going from discovery to discovery.

In the unending voyage of discovery which is the soul's existence,

there is an earlier stage and a later. In the earlier stage live the majority of souls, and their mainspring of life is a demand. With outstretched hands, they demand of life the fulfilment of their dreams, and scarce learn the bitter lesson that fulfilment can never come of asking. Yet though fulfilment cannot be theirs, they discover something of God. In love of wife and child and friend, in name and fame, in simple piety and neighbourly service, in the innocent delights which are everywhere for men of goodwill, they find a happiness which is God's whisper in their hearts to urge them to further discovery of Him. For every unselfish deed is "In His Name", and He

meets men face to face in the home and in the market-place, as in the closet and in the holy of holies.

But in this earlier stage, men see Him as through a glass, darkly. The discovery of His greater beauties is not for them for this lifetime, nor for many a life to come. Many a sorrow and disappointment must be theirs before they shall temper their wills to ask nothing of life, and yet live nobly because they cannot live otherwise. Then they enter on the later stage, and there opens before them the Narrow Way.

Truly to it many are called but few are chosen. But remember that though this Way is as yet only for a few, it is not a new path which

suddenly opens before the soul ; it is neither utterly strange nor new. It is the old, old path, as broad as the heavens, along which all men go to God. It is narrow now, because henceforth the soul's gaze must be fixed unswervingly on His Face, and as flies the arrow to its mark he must go swiftest and surest to his goal. He may not now turn aside except to reap misery.

The Narrow Way is the path of the disciple: It leads to Salvation, or Liberation, or Fulfilment—call it what you will. It leads to Life Eternal, for it is only from the time a soul becomes a disciple that he discovers the true inwardness of life and sees fulfilment in sight. For the

fulfilment of life is to bear the burden of others.

It is for this, and this alone, that the Elder Brothers of our race, the Masters of the Wisdom, live and work. But for them, who bear on their shoulders the burden of humanity, men and women would scarce have courage to wipe from their minds the memory of their transgressions, and look forward to freedom and hope for joy. If you desire to be accepted by them, to be led to Life Eternal, you must learn to bear the burden of others. There is no other way.

To learn how to bear the burden of others, learn first how not to add to their burden. See to it that no

act of yours adds to the sum total of pain in the world. Let harmlessness in thought and word and deed be ever your longing, as you go your daily way. Then through innocence of hands shall you come to integrity of heart, and find therewith such strength as shall enable you to endure patiently what your evil karma brings you of pain.

Train yourself to at-one through every joy which is yours the longing for joy of all humanity. When delight comes to you, through love or beauty or wisdom, think of those to whom your heart goes out swiftest, and unite them in thought with your happiness. True happiness at-ones ; it is not happiness to have

none with whom to share. It is so easy to at-one when we are happy ; let such at-one-ment be instinctive with you. Soon shall you find your power to love grow greater, and your power to feel beauty grow keener. Slowly too will come to you a greater power to bear. From the small circle of loved ones you shall widen out, till some day you at-one through joy all humanity.

Lastly, you must at-one through your pain the pain of humanity. The fulfilment of life is greatly to love, and also greatly to suffer, if need be. But joy and woe acquire greatness only when they reflect what comes from on high. Man's pain is God's pain, and could you but feel it as He

feels it, then shall you see as much of His Face when bearing the sufferings of others as when sharing their joys.

Let each note of human misery find in you a responsive chord; shrink from none, however low and vicious. Better that you should be sullied by trying to help those in the mire than that you should stand aloof and remain clean. Study the cause of pain and understand the ways in which karma works, for karma is one expression of God's Will. Be certain for yourself that, even when seemingly most pitiless, karma is beneficent and compassionate. So shall you give strength to those who suffer, as you try to help them with pity.

Be not afraid to suffer ; hell's light will show you beauties in life that you will not see in the light of earth. While humanity is what it is, there can be no at-one-ment through joy alone ; but you shall learn to at-one through joy the swifter and the sweeter for the at-one-ment you shall learn through pain.

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I have written these things for you, who are in the world and may not withdraw from it, in order that you may see how in the light of wisdom you can live there a life of loving action " In His Name ", and find the Master. Much suffering awaits you, for you must pay to the uttermost farthing the debt you owe

your brothers for having made their burden heavier because of your sins. But there shall also come into your life such inspiration as shall not come to those who make the great refusal.

Dedicate yourself to the search for the Master, and of a surety you shall find him. Then shall you pass from stage to stage, life after life, till you shall yourself become the Anointed of God, a Saviour of Humanity. Then shall God teach you to wipe away from His book of life all that was once yours of pain and longing, and write anew the pages of the past, and fill them with joyous words. For the past will be clay in your hands, as is now the

future. The pain of the present is but to learn the alphabet of life, to write therewith in all time.

Then shall the phantasmagoria of the past fade away, and every time the tears came you shall re-live that same moment, but with all that your heart longed for, and smile. You shall live joyously in the past as in the present, for this is the future that awaits us, the glory that shall be revealed.